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4. Seder Nizekim, the order of injuries, 10 treatises, deals with matters of Rabbinic jurisprudence concerning injuries of various kinds, whether done by men or by cattle.
5. Seder Kodashim, order of consecrations, 11 treatises, treats of sacrifices, oblations, etc.
6. Seder Taharoth, order of purifications, 12 treatises, deals with purity and impurity of various vessels, household furniture, etc., and how they should be cleaned.

These six general orders embrace, as we see, 63 subordinate treatises or Masichtoth. Beside these there are a number of minor treatises called *Masichtoth Ketanoth*, which usually form an appendix to the 9th volume, when the work is printed in 12 volumes.

THE BOOK OF RUTH, CONSIDERED STATISTICALLY.

By C. E. CRANDALL.

The following statistics on the etymology of Ruth were prepared for the purpose of gaining a better knowledge of grammatical forms. Though it was at first intended to analyze only the *verbal* forms, the work was found so profitable that a like treatment of the other parts of speech was included. The results of the work have been summed up and presented in this form in order to suggest to other beginners in the study of the Hebrew language a very useful exercise for private study.

I. VERBS.—The number of different verbs in Ruth is 105; of verbal forms 412. 82 of these verbs, occurring 371 times, are found in the Bible over 25 times.

Of the 26 verbs occurring in the Bible over 500 times, all except *שָׁלַח* are found in this book. Hence 25 of the verbs most frequently used in the Hebrew Scriptures furnish 233 out of a total number of 412 verbal forms in Ruth.

<i>אָמַר</i> occurs 54 times.	8 verbs occur 5—10 times.
<i>הָיָה</i> and <i>נָאֵל</i> occur 20—25 times.	7 “ “ 4 “
<i>בּוֹא</i> , <i>הָלַךְ</i> , and <i>שׁוּב</i> 15—20 times.	9 “ “ 3 “
<i>יָשַׁב</i> , <i>עָשָׂה</i> , <i>מָוֵת</i> , and <i>לָקַט</i> 10—15 times.	20 “ “ twice.
	50 “ “ but once.

עָנָן, *shut up*, and *צָבַט* *reach out*, are not found elsewhere in the Bible.

The 412 verbal forms are thus divided among the conjugations and tenses :

Qāl.....	334	Perfect with Vav Conversive.....	21
Nīph'āl.....	12	Perfect without Vav Conversive....	72
Pī'el.....	28	Infinitive Absolute.....	2
Pū'āl.....	1	Infinitive Construct.....	39
Hīph'īl.....	32	Imperfect with Vav Conversive.....	141
Hōph'āl.....	2	Imperfect without Vav Conversive..	74
Hīthpā'el.....	2	Imperative.....	25
Pīlpēl.....	1	Participles.....	38

The 334 Perfects, Imperfects and Imperatives are thus divided among the numbers and persons :

Singular.....	238	Second Person.....	80
Plural.....	46	Third Person.....	221
First Person.....	33		

II. NOUNS.—There are 123 nouns and adjectives, and these occur 363 times. 86 of these, occurring 295 times, are found in the Bible over 25 times.

יָשָׁם, עָם, אַחֵר, אִשָּׁה and שָׂדֵה occur 15–20 times; חֲמוֹת, בֵּת, כָּל and כָּל, 10–15 times. Of the 123 nouns 8 occur 5–10 times; 11, 4 times; 10, 3 times; 25, twice; and 60, once.

מִדְרַע and מִדְרַעַת acquaintance, and צִבְתִּים bundles, are found only in Ruth.

Of the 363 nominal forms in Ruth, 277 are Singular, 9 are Dual, 77 are Plural, 237 are masc., 126 are fem.; 177 are in the absolute state, 73 in the construct, and 113 are found with suffixes.

The above statistics do not include proper nouns. Exclusive of the genealogical table at the end of the book, there are found 25 proper names, occurring 126 times. יְהוָה occurs 18 times, שָׂרִי twice, and אֱלֹהִים 4 times.

III. PRONOUNS AND PRONOMINAL SUFFIXES.—These are numerous, owing to the number of dialogues in the book. The Personal Pronouns occur 29 times, of which 9 are of the first person, 8 of the second, and 12 of the third.

The demonstrative pronouns occur 9 times, the Interrogative 5 times, and the Relative (אֲשֶׁר) 42 times.

The pronominal suffixes used with verbs are but few, 9 forms occurring 14 times. But the book is very rich in pronominal suffixes attached

to nouns and prepositions, and affords an excellent opportunity for their study. They occur 201 times in 26 different forms.

157 are attached to singular nouns and 44 to plurals; 50 are of the first person, 54 are of the second person, 97 are of the third person; 181 are singular, 20 are plural.

IV. PARTICLES.—There are found 21 adverbs which occur 72 times.

Vav conversive is used 141 times with the Imp., and 21 times with the Perf.

Vav conjunctive occurs 94 times and is pointed as follows :

With Sh'vâ, 68 times; with Tsêrê, once; with Hîrêq, twice; with Pättâh, 4 times; with Shûrêq, 19 times.

But four other conjunctions are found in the book, viz.: 'כ, עך, אם, and ׀, occurring respectively 28, 8, 9, and one times.

The article occurs 118 times, pointed

Regularly, 78 times; with Pättâh, twice; with Qâmêts, 23 times; combined with inseparable prepositions 15 times. He Interrogative occurs 8 times, regularly pointed 7 times, and with Pättâh once. The sign of the definite object has Tsêrê 8 times and Sêghôl 24 times.

The Inseparable Prepositions are pointed as follows :

	ב	כ	ל
With Sh'vâ.....	16	8	36
With Hîrêq.....	5		7
With short vowel corresponding to compound Sh'vâ.....	3	1	7
With Pretonic Qâmêts.....			7
With Pättâh.....			2
With Tsêrê.....			3
Combined with article.....	11		4
Combined with suffixes.....	8		49
Total.....	43	9	115

׀ occurs, written separately 6 times, as a prefix 28 times.

It is pointed with Hîrêq and Daghes-forte, 20 times, with Tsêrê 6 times, with Hîrêq once. It is reduplicated when combined with a suffix, once.

There are but seven other prepositions used in the book, אם occurring 19 times, את 8 times, על 12 times, עם 15 times, and all others 6 times.

The total number of words in the Book of Ruth is 1280.

From the above facts, however unimportant they may seem to be in themselves, one inference may be drawn which is worthy of consideration. The occurrence of so large a number of the most familiar Hebrew

words and the great variety of forms which we find here demonstrates that the Book of Ruth is a most valuable part of the Scriptures for study by the beginner in the Hebrew language. Probably no other portion of the Bible of equal length is so well adapted to furnish the student with a *working* vocabulary, and with an accurate knowledge of grammatical forms.

GENERAL NOTES.

Scenery of Palestine. — One who has always lived in the Lebanon mountains, in the coast towns, or in the great cities such as Damascus and Jerusalem, can not realize the wealth of natural beauty of which Palestine is possessed. Even this oppressed and poverty-stricken country has fertile fields and broad plains, rich soil free from stones, beautiful groves, and far-reaching landscapes, such as would be praised if found even in the fairest lands of the globe. The Sea of Galilee is more like a work of art than like a natural formation. Its beauty is developed by study like that of Niagara, or like that of the lakes of Switzerland or Scotland. The silent hills about it clad with verdure, the shadows moving over its surface, the numerous flocks on plain and mountain-side, the water-fowl sporting in bay and inlet, men and animals loitering on the shore, here and there in the fields a ploughman or a shepherd, and, most inspiring of all, Hermon down in the north, overlooking the whole, form elements sufficient to enrich any landscape; but in this case we have sacred associations which throw a special charm over the whole.—*From East of the Jordan.*

A Hymn to Mitra. [Rig-Veda, III. 59. 7.]

To man comes Mitra down in friendly converse,
Mitra it was who fixed the earth and heaven;
Unslumbering mankind he watches over,
To Mitra, then, your full libations pour.

Oh, may the man forever more be blessed
Who thee, Aditya, serves by ancient law!
Sheltered by thee, no death him touch, no sadness,
No power oppress him, neither far nor near.

From sickness free, rejoicing in our strength
And our stout limbs upon the round of earth;
The ordinance of Aditya duly following:
So stand we ever in the guard of Mitra.

Most dear is our Mitra, high in heaven,
Born for our gracious king, and widely ruling.
Oh, stand we ever in his holy favor
Enjoying high and blessed happiness.